175 361 reason in 1866, Tashkent was joined to the regions conquered previously into a single province /Government/ called the Syr Darya province, which was assigned to the general province of Orenburg. Since, however, no governor could get along with the General Governor Kryzhanovski, in 1867, the Syr-Darya province was again separated from Orenburg and combined with the Semirechiye province into a separate General Government which retained the name Turkestan. General Adjutant Konstantin Petrovich von Kauffmann was named first General Governor of Turkestan with his capital in Tashkent, and he later added the region of Samarkand (1868), the districts of Amu Darya (1873), Fergana (1876) and temporarily also the region of Kuldja (1871 to 1881) to the Turkestan General Government.

2. The Meaning and Origin of the Name "Tashkent."

103 361 Concerning the origin of the name of the town of Tashkent, etymologists have often wracked their brains without reaching a satisfactory conclusion. /150/ The word Taskent means "city of stone," and is a combination of two words from different languages: the Turkish 'tash' (stone) and the Iranian 'kent' (city). Now Tashkent is built not of stone but of clay throughout, and in the surrounding region there is no stone to speak of because the ground on which the town is built is an extensive and thick stratum of loess. One can therefore explain Tashkent according to the theory of 'lucus a non lucendo, as a city in which there is no stone. Many have therefore interpreted the name as indicating a city with the diameter of a 'tash,' since a tash is used by the natives as a unit of measurement, in this case, eight kilometers. I think, however, that the origin of the name Tashkent can be explained much more naturally. The Chinese monk Hsüan Tsang, who passed Tashkent on his pilgrimage to India (629-645 A. D.), calls the town in his travel account Chashkent in Chinese orthography; among the later Arabic writers it appears under the name Shashkent, (1) and

1. Sultan Baber already knows Tashkent by the name Tashkend; he notes expressly, however, that this appeared in the works of earlier writers as Shash or Djadj.

this is oviously the original Indo- European name of the town; for

Tashkent

shash means "six" in Sanskrit, and therefore Shashkent had the same meaning as the Greek Hexapolis. Probably Tashkent developed in ancient times with the five other towns in the Scythian wastes on the right bank of the Syr-Darya, which later bore the names Turkestan, Anliye-Ata, Chimkent, Otrar and Sauran, of which the last two are long since in ruins, forming a league of six towns, and as the capital of the league it had the name of 'City of Six'. Such word formations, which are known to have been employed often by the ancient Greeks, are still in use in Turkestan today. Thus, for example, the realm founded by Yakub Beg in the Tarym Basin which was originally designated as Alty-Shaar (City of Six), had the name of Djety-Shaar (City of Seven) after Yakub Beg incorporated a seventh city, Kara-Shaar, into his dominion. The later Turkic invaders, for whom the word Shashkent, a foreign word, was incomprehensible, probably changed it, because of its similar sound into Tashkent, which means in their language (city of stone). In similar manner they also changed the name Baktra into Balkh or "capital", the name Chashmkent (well city) into Chimkent or (turf city), and the like. The second /151/ /Figure 48. Caption: Loess landscape near Tashkent Bridge over the Chirchik river between Tashkent and Chimgan. (After a photograph by G. Merzbacher.)/ syllable, kent, although it was Indo-European, was /152/ left unchanged by the Turkic peoples because they were already accustomed to it; for many other city names in Turkestan had the same formation, such as Kokand, Samarkand, Chimkent, Pskent, Yarkand, etc. 'kand' and 'kent' have the same meaning; the form 'kand' is used when the preceding syllable contains the vowels a, o or u, otherwise it is 'kent'. Thus in our case the correct orthography would be Tashkand, which is also the way the natives pronounce it. The Russians, however, who had little familiarity with linguistics, adopted the form Tashkent from the beginning, and this is now the official name of the town.

103 361

3. The Situation of the Town of Tashkent

Tashkent is situated 4° 37' 11" east of Greenwich on a latitude of 41° 19' 32" N. lat.; thus it lies approximately on the parallel of Naples; it is 488 meters above sea level. The coordinates correspond to the observatory of Tashkent, which is one kilometer east of the former city wall.

131 361

631 and the judges, and personally arbitrates the more important issues of dispute or crime. The administration of the towns belonging to the khanate is assigned by the khan to governors who bear the title of beg and who administer their district almost independently. the begs name the officials and judges in their regions according to their own good judgment, usually from among their relatives; they gather the taxes, and are only obliged to pay the khan a specified sum every year for their region; and in case of war to produce an army from their region those men capable of bearing arms. Thus in actuality, the khanate consists, of a loose conglomeration of small states, all of which are made up of a larger town and the surrounding villages.

This arrangement has its basis in the local conditions. In Turkestan the individual states do not consist of a cohesive area but of isolated oases, scattered often hundreds of kilometers apart over the endless sandy deserts and hunger steppes. As a result of the great distances, the difficulty of communication and the general insecurity in these sparsely populated regions, it is impossible to keep these faraway oases completely under control by one center. For this reason, it was necessary to arm the governors with great powers of authority for all eventualities, and to transfer to them all responsibility for their oases.

The position of the begs in the Central Asian khanates was formerly quite similar to that of the satraps in the ancient kingdom of Persia. Like the satraps, the begs frequently revolted against their lords, often successfully, and they carried on wars with their neighboring begs without paying any attention to their khan. Only very recently, as a result of Russian influence in the khanates which still survive, the power of the khan over his begs has increased so much that they have to a great extent lost their former independence and sunk to the level of mere officials. The example of the two towns of Shaar and Kitab has contributed especially to the accomplishment of this change in the relation of the beg to the khans. The begs of these towns had also for years revolted together against the Emir of Bukhara and maintained their independence against all attacks on the part of the Emir, but they were conquered at last by the Russians on behalf of the Emir, and taken prisoner and interned within Russian territory, and since then no beg thinks of revolting against his lord.

103 /178/ Because of the circumstances mentioned above, there are also no distinctive names of countries in Turkestan, and each state takes its name from the most important oasis of those belonging to one political unit. Thus Kokand was that state of which the oasis

Kokand was the most important one, and therefore the khan had his seat there. Bukhara has its name from Bukhara, the capital town, and Khiva has its name from the town of Khiva. The name Turkestan itself was originally only a town name, and has been adopted from the unimportant town of Turkestan for the whole area of Central Asia, which is primarily inhabited by Turkic peoples. (1) 103

1. Present-day Siberia has acquired its name in just the same way, for the Russians transferred the name of the capital town of the Siberian Tatars, Sibir, to the land which was then probably without a name.

The names Bukhara, Khiva and Kokand, as names of states, as well as the regional name of Turkestan, are used, it must be emphasized, only by the Europeans; the natives of Turkestan even today mean by these terms only the respective towns.

The same situation arose already in ancient times, for the same reasons, for the chronicler of the campaigns of Alexander used the town names of Baktra and Sogdiana in like manner to designate the respective regions, a circumstance which led to many errors later regarding the geography of antiquity. (cf. my monograph, 'Alexanders des Grossen Feldzüge in Turkestan' /The Campaigns of Alexander the Great/, Munich, 1893).

As far as the court of the Central Asian khan is concerned, it likewise was organized in all the khanates in a completely similar fashion. The court household of the Khan of Kokand, similar to the ones in Bukhara (Figure 63) and Khiva as they still exist, is made up of the following dignitaries: 644 p. 186a

I. Court Officials

1. Kush Begi or 'Grand Falconer', who represents the Khan when he is absent from the capital.
2. Divan-Begi or Chancellor.
3. Taksaba or Cupbearer.
4. Mirakhur or Equerry.
5. Karaul-Begi or Chief of the Bodyguard.
6. Mirza-Bashi or Chief Scribe.

II. Military Officers

2: Caroe S-4 (no date) 1953 RL1 Soviet Central Asia RL1

climes. Because of the distance from the sea, precipitation even 132
on the mountains around the Tarim basin is low, and there is ground for the belief that the glaciers are still shrinking, with a resultant steady diminution of the fertilizing water. In other words, the recession of the ice-age is to this extent and in this area linked with history.[1] A process which is working in Sinkiang has its application also to the very similar conditions of soil and climate obtaining in Russian Central Asia.

Another change, in this case historical, is that in the 133
courses of the two great rivers Amu Darya and Sir Darya, and possibly even of other waters which empty into the Turanian basin. The records state that more than once in historical times the Oxus[2] (Amu Darya) at least has changed its course as between the Caspian and the Aral Sea. This is an aspect of physical geography at which all who write of Transoxiana glance again and again, with never-failing fascination. The idea runs like a thread through the literature of the region. The general thesis has the support of the Russian historian Barthold, who explains the decline of Khorezm by the shifting of the 'rivers' course in the XVIth century. He and others write as if they saw the Oxus with the eyes of Matthew Arnold — the great river moving mysteriously across the plain, seeming now to be lost and broken up in little channels 'a foiled circuitous wanderer', yet in the end flowing inevitably forward to release in the Aral Sea — a symbol of the history of the land.

According to Togan,[3] at the time of the Arab conquest the main waters of the Amu Darya (Oxus) flowed not to the Aral but to the now dry Özboy bed, after filling up the Sarikamish depression in the north of the Karakum desert and just below the Ust Yurt escarpment. At that time only one arm reached the Aral Sea, which was a great reed-swamp much smaller than

[1] Bib. I, 97, Sir C. Skrine.

[2] The name Oxus can be variously derived from Ak-su, the White Water, a tributary; or from Oghush (Arabic Vakhsh), the main tributary from the Terskey Alsi and Karategin. In its upper course the Oghush is called the Surkhab or Kizilsu — Persian and Turkish for Red River — by the Tajiks and Turks respectively who live on its banks. [103]

[3] *Op. cit.* pp. 108 *et seqq.*

2: Caroe S-4 (no date) 1953 RL1 Soviet Central Asia RL1

175 form of Hanafi Sunniism,[1] perhaps stimulated by the struggle which Islam had had to conduct with Buddhism for the mastery of that region. In the Hindu Kush, not far south of the rim, the great idols of Bamian, hewn in the rock, still stand to attest the strength which Buddhism once had on the southern fringe of Turan, and it has been suggested that the prevalence of theological schools (*medreses*) in Bukhara and other Turkish cities is to be explained as a relic of Buddhist [103] influence. The Sanskrit word *vihara* means a monastery, and the name Bukhara is probably derived from it.

The first Turkish house to embrace Islam was that of the *Karakhanids*, in the somewhat legendary person of Bughra Khan of Kashghar (d. *circa* A.D. 960). They are known to some historians as the *Ilak Khans*. The domains of this house extended to the north over Yedi Su, and its capital came later to be at a place named Balasagun, now unknown but probably on the Chu River. Bughra Khan's grandson, Harun, succeeded in the year 999 in taking Bukhara and Samarkand from the Samanids, thus supplanting an Iranian by a Turkish power for the first time for at least three centuries. Flushed with success the Karakhanids tried to carry their conquests farther south but were defeated by Mahmud of Ghazni,[2] with the result that the Amu became the dividing-line between the Karakhanid and the Ghaznavid realms. Early in the XIth century and not long after the establishment of Turkish rule in Transoxiana by the Karakhanids began the famous thrust of the *Ghuzz* or *Oghuz* Turks from the regions north of the Saihun (Sir Darya).

It was this great agglomeration of Turkish tribes, divided into twenty-four clans, which was destined to produce three of the most famous peoples in Islamic history. The first of

[1] The *Hanafi* is regarded as the school of the Sunnat, as opposed to the Shiah, in the most orthodox descent. There are three other Sunni schools, the Hanbali, the Shafii and Maliki. The Hanafi doctrine was that professed by the Ottomans, by the Turks of Transoxiana and by the great majority of Indian and Afghan Muslims.

[2] The first Ghaznavid with his seat at Ghazni between Kabul and Kandahar, the patron of the Persian poet Firdausi and the curse of India in the XIth century.

8:Kostenko 161-G-4,5 (1868-80)1880 RL1 Turkestan
RL1

The town of Samarkand

361 Samarkand is situated at 39°38'50" latitude north and 36°57' longitude east (67° east of Greenwich), and is the administrative center of the Zeravshan okrug. This town is set out 6 versts south of the Zeravshan river and the gardens and fields belonging to the town are irrigated by the waters of the river.

The foundation of the town, according to tradition, is ascribed to an Arab sheikh, whose lust for conquest led him to the rich valley of the river Sogda (Zeravshan) in the middle of the fifth century B.C. At that time the town was called Marakanda. The armies of Alexander the Great came as far as this, and the residents of the town showed such strong resistance that, according to tradition, it was burned to its foundations after it was
• [103] taken. Afterwards it was soon rebuilt and fortified by the slave of Alexander of Macedonia, Samar, in honor of whom it received its name, and then became the capital of Sogdiana, one of the provinces formed on the ruins of the Alexandrian monarchy. The conquest of the region by the Greeks made it possible for Greek civilization to penetrate far into Central Asia, and even now Graeco-Bactrian coins are found in the ruins of ancient cities, lying in the basin of the Amu-Darya.

The Arabs brought a new religion and civilization into their conquered lands. Genghis Khan conquered Samarkand at the beginning of the thirteenth century, and Tamerlane chose it as the capital of his broad empire and thought of making it the first city of the

8:Kostenko 169-G-4,5 (1868-80)1880 RL1 Turkestan
RL1

Khodzhent (Leninabad)

361 103 The residents of Khodzhent consider their town the oldest of all the towns in Central Asia, since it was founded according to legend by the daughter of Adam, whose name was Khodzhyanda. As a result, say the natives, the town was given the name of Khodzhent.

According to the explanation of some natives, who also consider Khodzhent one of the oldest towns in Central Asia, the /443/ town received the name of Khopchyant (from the two words khop and chyant) because it was built in a beautiful spot, and this is expressed in the words khop and chyant (very nice, beautiful) Later this was changed to Khodzhent. There also exists a third explanation for the name of Khodzhent; saying that it is a compound of the words hodja and kent, i.e., the village of hodjas. For in the town there are extremely many 'aksiyaks', men of the white bone (aristocracy), that is, hodjas.

361 Khodzhent, together with Ura-Tyube, Dzhizak and their regions, have always been a separate dominion, administered from time to time by independent begs. One of these, Ak Buta beg (Uzbek by birth), who ruled Khodzhent at the beginning of the eighteenth century, was particularly important. He was the first to reinforce the town, he built a citadel and divided the town into twenty-four wards. Gul'-bakh, the place of residence of the begs, was built by Shadman beg, born in Tashkent. Later, at the beginning of the present century, Khodzhent was taken by the ruler of Kokand, Alim Khan, and from that time it lost its

361 there are 510 stalls and dukans, in the second
366 280. On ordinary /448/ days the bazaar stalls are closed for the most part. They are all open on bazaar days, however, of which there are three a week in Khodzhent: Wednesday, Thursday and Friday. There are 5 caravansaries in Khodzhent, of which 4 are Sart, none is European and 1 is Hindu.

361 There are 24 medresses, and 530 students
368 in them. There are 40 schools, attended by
[87] 160 pupils. The schools are attended only in winter, and the number of pupils changes every year.

In Khodzhent there are 202 mosques altogether, of which 47 are large mosques, holding public prayers on Fridays. The number of clergy in the mosques is 232. Within the town line there are 15 cemeteries.

Ura-Tyube

361 Legends about the foundation and early
• 103 history of the town of Ura-Tyube are not preserved among its inhabitants. It is only known that the town is ancient and before the dissemination of Islam among the Central Asian inhabitants, it was called Istyarau-shan. The name Ura-Tyube, or more precisely, Ora-tepe, was given the town only later, as a result of the fact that it lies partly in a hollow, and partly on an elevation;('ora' means hole and
361 'tepe' means elevation.) During the constant internecine wars which went on in this region Ura-Tyube and the villages in its region sometimes passed into the hands of the Emir of Bukhara, sometimes to the Khan of Kokand, and